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The Athenian Mercury.

Saturday, *December* 22. 1694.

Queſt. 1. *THe Reverend Biſhop* Uſher, *and the Right Honourable Sir* Matthew Hales, *late Lord chief Juſtice of* England *were ſometime ſince put in Competition in a Company where I happen'd to be preſent. I deſire both their Charakters, and who deſerves the* priority, *without any Imputation to the other? and if they were guilty of any imperfections, modeſtly to diſcloſe 'em, and confeſs one of 'em, to be Inferior to the other in* Law, Piety, *Knowledge, and other heavenly* Epithets: *and pray your Judgment whether there ever liv'd any man for theſe* 500 *years, who had ſuch a Charakter as my Lord* Hales *now has, and I believe always will retain? I deſire you without any Equivocation or* Banter, *to give a fair and clear Determination whether of the two you think on the whole matter, the* greater man, *ſeveral conſiderable Wagers depending upon it.*

Anſw. Theſe *wager-men* have always ſome matter of moment, and are generally men of Great--; but we forgot we muſt not *banter.* We anſwer then in good earneſt, that this is not at all a *fair Queſtion*, as 'tis here propos'd, for what *compariſon* between two perſons of ſo different a way of Life? The compariſons of *Plutarch* are between a General and a General, a Lawgiver and a Lawgiver, *Numa* and *Licurgus*, *&c.* But never between *Numa* and *Alcibiades*, or the like. All then that can here be done is to enquire into the Characters of theſe two *great men* in their own ſtudy and way of life, or elſe more groſly conſider'd, as general Scholars, Men, Chriſtians, *Engliſhmen*; tho this haſty Querift has already *decided* the caſe, and given his note, we ſee, againſt the Arch-Biſhop becauſe he had not that *Heavenly* Epithet *of Law*, as he very ſurprizingly expreſſes it. To begin then their Compariſon, as far as our memory will furniſh us; tho for a juſt Character we know we ought to read all their Lives, and diſcourſe ſuch as perſonally knew 'em; but that's not to be expected in a Paper of this nature.

The good Arch-Biſhop (we never heard him call'd by any other *Epithet*,) had the happineſs of an early and very particular application to the buſineſs of his life; at 19 was a great Divine, and diſputed with, and gravell'd an old *Jeſuit*, who was not unlearned, or unskill'd in thoſe Controverſys, and who himſelf gives ſuch a Teſtimony of him; as makes him ſeem then, a prodigy of Learning. My Lord chief Juſtice was not ſo happy in the firſt years of his youth, tho ſoon retriev'd what he had there loſt by his future indefatigable induſtry. Both of theſe great men were extraordinary ornaments to their Country in their ſeveral *profeſſions*: The Arch-Biſhop an *Univerſal Scholar*, having a vaſt comprehenſion of mind, well worthy ſuch a place; *a large Soul, made* for the World, and entertaining correſpondencys with almoſt all the *Learned men* in it. Being extreamly concern'd when he knew any ſuch in narrow *circumſtances*, ſending 'em *penſions*, while in his proſperity, and ſetting 'em about that particular ſtudy to which he found their Genius moſt enclin'd 'em. There was nothing in antiquity or Hiſtory, no Time, no Language but ſeem'd as familiar to him as his own; and how much he oblig'd the *Learn'd World*, how extreamly he enrich't our Manuſcript Librarys, ſcarce any can be ignorant who have but look't into Books: Then his Piety, to crown the reſt, was highly remarkable in all its inſtances in Devotion, Charity, Loyalty, Patience, Zeal, Temper and moderation: Equal to all Fortunes, and above 'em all, and more famous in forreign Countrys even then his own, the greateſt men in the greateſt Courts of the *Romiſh Religion* inviting him, by the proffer of Honourable penſions, to be one of their chiefeſt ornaments, a great Honour, tho he gain'd greater by refuſing it.

For the Lord Chief Juſtice, tho he was not ſo known to other Nations, he was very ſerviceable in our own. A perſon of a ſtrong Judgment, great ſincerity and equal courage; An Oracle of the Law, and yet underſtood his Religion ſo well, as to equall good Divines, by his uſeful *writings* on that ſubject. A contempt of the world not often found in perſons of his high ſtation. An *Inflexible Juſtice*. Not tricking or prouſting, or delaying, or ſtarving a poor *Client* for want on't. To all this, a firm Loyalty, an uncommon piety, prudence, temper and moderation (which laſt were once *Chriſtian Vertues*, and we are apt to believe are ſo ſtill, notwithſtanding all the *angry Bigottry* of *extream opinions*); nor have the Enemys of either of theſe great men any more reaſon to queſtion their *Loyalty* then any of their other Virtues, tho they *liv'd* for ſome part of their time under an *uſurpt power*, which was their *unhappineſs*, not their *crime*; and tho they were both *courted* by the *then powers*, making uſe of what intereſt they had with 'em to do *good*, and relieve the diſtreſs'd Loyaliſts. *Hales*, 'tis true, acted under 'em; as Chief Juſtice, which to be ſure *Uſher cou'd not* as Arch-biſhop, tho the judge wou'd never try any *State cauſes*, and did *Juſtice* on ſome of *Olivers Souldiers*, and even in cauſes wherein he was perſonally concern'd, and had *pack't* a *Jury*, which it ſeems was a practice that did not take its beginning ſince the Reſtauration; and in his acting thus, he was ſatisfy'd and confirm'd by the Reſolution and advice of no leſs men then Dr. *Sheldon* and *Henchman*, (afterwards *Canterbury* and *London*) of the *Clergy*, and *Sir Orlando Bridgman* and other known *Loyaliſts* of the other *Gown*. And by his acting he preſerv'd, in all probability, the Tower-Records from being deſtroy'd, which was in earneſt talkt of among thoſe giddy Governors, who were afraid the wiſdom of their Fathers ſhou'd upbraid 'em for being ſuch *Fools* and *Madmen*.

As for their *Domeſtical concerns*; that can't fairly be brought into a mans Character, unleſs he makes himſelf any ways remarkable by his own Imprudence or Folly.

All that 'tis handſom to ſay on this occaſion is, that the Imprudence of the one, if he were really guilty of any in his 2d choice, was more *culpable* then the *misfortunes* of the *other*, becauſe in his own choice and power; whereas the other misfortunes to be ſure were not *Voluntary*, ſuppoſing all be true which are reported of 'em, and when they came, he bore 'em like a *Socrates*, a *wiſe man*; and more, like a Chriſtian.

And this is all we at preſent think fit to ſay about theſe two very extraordinary perſons, nor ſhall we preſume to *ſhoot* our *Bolt* whether of theſe two were the greater.

Queſt. 2. *Some years ſince my Parents dy'd in the* Weſt-Indies, *which troubled me more, becauſe my maintenance was altogether from them. However, I conſulted with a Gentleman (who correſponded with my Father, and ſupply'd me with what he allow'd me) what methods I ſhould take for recovering the ſmall effects I had there, I being not quite of age; he proffer'd to be my Guardian, promiſing me further, the ſupply of my neceſſitys, till my effects came over, which induc'd me more then the good opinion I had of him, to accept of him and truſt him. He made good his promiſe for a while, but at laſt broke it, yet Providence ſupply'd my wants ſome other way. Being now enter'd into the employ I was deſign'd for, and my Inclinations being to Matrimony, I had the good fortune to make my addreſſes to a Lady who was not diſcouraged from accepting my Love, tho*

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acquainted her with my circumstances. My Guardian hearing from a Friend of mine, the fair way I was in to advance my self by marriage, enviously reflected on my misfortune, saying I had nothing that I ever shou'd be certain of, besides being greatly indebted to him, and spared nothing that might tend to blast my Reputation, and hinder my prosperity. I beg your advice how I shall discover to him that I am not ignorant of his unkindness, being, I think, over-modest and Friendless. 2. Whether I'm oblig'd to repay him the mony he lent me, if I can raise my self by my Marriage, since he's still entrusted with what I have in the W. Indies? I want your answer, which I desire may be speedy, and will much oblige your, &c.

Answ. Get *foundly marry'd once*, the first thing you do, for divers and sundry good *reasons*, 1st and formost, because there's money in the case, and he that has that will ne're want *Friends*, besides her *Relations* will, 'tis likely, espouse your interest if pleas'd with the *match*, however you'll be then better able to deal with your *Treacherous Guardian*, a *monster* so common now that he's scarce *flay'd* at when people see him, tho the Wretches who betray so solemn a trust, scarce any punishment is severe enough for 'em, who almost deserve to be *impaled alive*. Another good quality you'll find in Matrimony, is, that you'll find 'twill soon wear off the childish and troublesome *Bashfulness*, and you'll be able to look your good *Friend* more confidently in the Face then he can you, unless he's double case harden'd. To your 2d Question. There's no doubt but you are oblig'd to pay him what he has lent you, *however* he now deals with you. But this not before he comes to account with you for your effects in the *Indies*.

Quest. 3. *Whether it hen't a complimental Lye to say, Sir or Madam, I'm* Your humble Servant? *and whether 'twere not better to say with the Quakers,* Farewell Friend?

Answ. 'Tis no more then what has been the custom of all civilized Persons and Nations, to use certain forms to express their *respect* and civility to each other, and this they have done both in words and actions. The People of the Land call'd *Abraham Lord*, tho they were a *free People*, at least as to him, who had no *Lordship* or authority over 'em; and he twice, bow'd himself to them, without fear of *idolizing* or worshipping them. And *Abigail* not only salutes *David* by the title of Lord, but calls her self his handmaid, very often, nay, not only his *Servant*, but the *Servant* of his *Servants* (as we think we have *formerly* noted.) And to this head may be reduc'd the *Persian* Compliment, *O King, live for ever!* Which was us'd by *Daniel* to *Darius*, even when he had cast him into the *Den of* Lyons. Thus St. *Paul*, who had as much *courage* as any man living, thought it not disagreeable either to that or *truth*, to salute *Festus* by the Title of most noble. Thus we call our *English Kings*, from *Hen.* 8. down to *James* the 2d, as well as onward, *Defenders of the Faith*. The *Electors*, most *Serene*; nay even the King of *France* most *Christian*. And the *Quakers Friend* certainly comprehends much more then *Service*, since that may be paid even to an Enemy: and if we are bound even to Love our Enemys, much more are we to *serve 'em*, and most of all, any Christian and Countryman who has never disoblig'd or injur'd us; and we are apt to believe all men of tolerable sence are now so perswaded of this, that even all such among the people call'd *Quakers*, will in time learn to talk like other *Englishmen*, and *render* to every one their *due*, in *words* as well as *actions*; for they will now many of 'em be *bare* before their *superiors*, or *equals*; and expect the same from their own *Prentices* and *Servants*. Nay they have found it necessary to make a sort of Ecclesiastical *Canons* and Constitutions whereby to regulate their *Churches*, and require submission to 'em by all of their *Judgment*, which they themselves won't deny; and if they own themselves thus *mistaken* formerly in some things, why may'n't they *hereafter* come to see they are so in several others?

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